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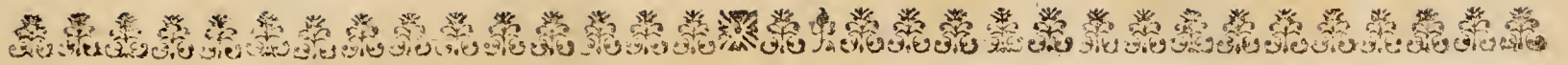
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Dr. *DALTON*'s

S E R M O N,

Preached before the

GOVERNORS of the *Middlesex-Hospital*,

1751.



*April the 25th, 1751.*

Ordered,

That the Thanks of this Society be given to the Rev<sup>d</sup>.  
Dr. *Dalton*, for his Sermon preached before Us this Day;  
and that He be desired to print the same.

*Northumberland, President.*

A

S E R M O N,

Preached at the

Parish-Church of *St. Anne Westminster,*

On *Thursday,* APRIL the 25th, 1751.

Before the

G O V E R N O R S

O F T H E

M I D D L E S E X - H O S P I T A L,

F O R

*Sick and Lame, and for Lying-in Married Women.*

---

By J O H N D A L T O N, D. D.

Rector of *St. Mary at Hill,* and Prebendary of *Worcester.*

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Pulished at the Request of the S O C I E T Y.

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L O N D O N:

Printed for JOHN WHISTON, and BENJ. WHITE, in *Fleet-Street*; and  
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307523



To the Right Honourable  
*Hugh Earl of Northumberland, President.*

The Right Hon. Lord Viscount *Trentham*,  
Sir *William Beauchamp Proctor*, Bart. } *Vice-Presidents.*  
Sir *Kenrick Clayton*, Bart.  
Sir *Peter Warren*, Knight of the Bath,

And the rest of the Governors and Contributors,

TO THE  
*MIDDLESEX-HOSPITAL.*

THIS  
S E R M O N,

Preached and Published at their Request,

Is Dedicated by

*Their Obedient*

*Humble Servant,*

May 25. 1751.

JOHN DALTON.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

PROFESSOR [Name]

LECTURE NOTES

CHAPTER 1

MECHANICS

LECTURE 1

1950

UNIVERSITY OF CHICAGO

## MATTHEW V. 16.

*Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

**T**HE Exhortation contained in the Text is this, That the Life of a Christian should be useful, exemplary, and instructive, abounding in every Virtue, whose Practice may contribute to the Improvement and Happiness of Mankind, and to the Advancement of God's Honour and Glory. To promote these Ends in the utmost Extent, his Life should be active and public. He must converse familiarly with Mankind, and instruct by Example as well as Doctrine, giving open Instances of his Piety, Humility, and Purity, of his Benevolence, Humanity, and Charity, and in short of every other Grace and Virtue, which the Incidents and Affairs of Life give him the Opportunity of practising, or the Commands of his Lord have enjoined.—It is not enough to believe aright; the Goodness of our Works must give Evidence to the Purity of our Faith; and we must prove our steadfast Adherence to our Religion by the Constancy and Regularity of our Practice, as well as by the Holiness of our Belief.—We should not seek Privacy and Retirement, where the Practice of many Virtues becomes impossible, the good Influence of all is absolutely lost.

Now all this is to be done, *that Men may see our good Works, and glorify our Father which is in Heaven*: That is, that Men, by seeing the good Effects of our Faith upon our Lives and Actions, how it reforms the Vices and regulates the disorderly Passions of Mankind, how it exalts and purifies their Nature, and makes them fruitful in every good Word and Work, may be persuaded to embrace and practise so excellent a Religion, and give Glory to God for having given such Goodness unto Man.

In this Sense we are said *to glorify our Father which is in Heaven*. For we must not imagine that God can possibly stand in need of our Praises, or that his essential Glory and Happiness can receive either Increase or Diminution by our Performance or Neglect of this Duty. No: Whatever we or all created Beings can say or do in Honour of him must fall so far short of his Divine Majesty, must indeed be so utterly unworthy of his infinite and ineffable Perfections of Justice, Power, Wisdom and Goodness, as (were he extreme to mark what is done or said amiss) would be judged by him to be rather a Violation than Exaltation of his Glory. For he himself declares, that *his Name is exalted above all Blessing and Praise*: His Glory is above the Heaven as well as the Earth, above the Tongues and Conceptions not only of Men, but of Angels. When therefore he commands frail and ignorant Men *to glorify Him in their Body and in their Spirit, which are His*, he commands it in Kindness to them, as it is the best and noblest and most delightful Exercise of their Faculties and Powers, most truly perfective of their Nature, and productive of their greatest and highest Happiness here and hereafter.

Such is the Nature of the Duty enjoined by our Lord in my Text, and recommended to our Practice by his own most perfect Example. For while he remained upon Earth, *it was his Meat and Drink to do his Father's Will, and he went about doing Good*. After his Departure, how his Apostles and Disciples imitated his illustrious

strious Pattern, we learn, not only from their Words and Professions, but from their Lives and Actions, which were wholly devoted to the Promotion of God's Honour, and the Good of Mankind. To this they readily sacrificed every worldly Honour and Interest; *neither said any among them, that aught of the Things which he possessed was his own, but they had all Things in common, and Distribution was made unto every Man according as he had need.* *Acts* the ivth, Ver. 32. 34. 35.

Nor did this heroic Ardor die with the First Disciples, but animated in an eminent Degree their Followers. Nay, for several Ages History informs us from the Testimony both of Friends and \* Enemies, that it was the peculiar Glory and Honour of the Christian Name, that the Behaviour of its Professors was agreeable to the Doctrine they maintained, that the Integrity of their Morals was answerable to the Purity of their Faith, and that they did not speak great Things, but lived them. (*Min. Fel. in Dial. prope finem*).

They then could boast, without Fear of Contradiction, that in their Practice, as well as Belief, they excelled the rest of Mankind; and while the Heathen Philosophers contented themselves with giving Rules for the Regulation of Manners, the Christian spoke by Example, and illustrated the Virtues he taught by the Eloquence of Practice.—  
 “ We (says one of their Apologists speaking to the Heathen) are  
 “ the only harmless People among you. And where is the Wonder,  
 “ if it cannot well be otherwise? As in Truth it cannot, considering

\* See *Pliny's* Epistle to *Trajan*, and one from *Julian* the Apostate to *Arsacius*, and also a Fragment of a Discourse, in which, after pressing the Magistrates to take care to reform the Lives of the *Pagan* Priests and Laity in several Particulars, he says, “ The Neglect of these  
 “ Things will give Opportunity to the *Galilæans*, by their singular Humanity and Charity, to  
 “ establish their pernicious Party, and pervert the honest-minded *Gentiles* to their Impiety.”

“ our Education. For the Innocence we are taught, we are taught  
 “ of God, and we know our Lesson perfectly well, as being revealed  
 “ to us by the Master of all Perfection; and we observe it faithfully  
 “ as the Command of an all-seeing Lawgiver, who, we know, is  
 “ not to be despised but at the Hazard of everlasting Happiness.—  
 “ Whereas your Systems of Virtue are but the Conjectures of human  
 “ Philosophy, and the Power which commands Obedience, merely  
 “ human: And so neither the Rule nor Power indisputable, and  
 “ consequently the one too imperfect to instruct fully, the other too  
 “ weak to command effectually; both which are abundantly pro-  
 “ vided for by a Revelation from God. *Tert. Apol. Cap. 45. Ed.*  
*Rigaltii. Reeves’s Transl. p. 353.*

Whilst thus the Christians of the First Ages took care to shine as  
 Lights in the World, and to adorn the Doctrine of God their Saviour  
 in all Things, great and glorious Effects were visible from it: Men  
 from admiring were soon induced to imitate such illustrious Examples,  
 to break thro’ the Prejudices of Nature and Education, to renounce  
 the Errors, in which they had been long entangled, and the Vices  
 they long had practised, to embrace a Religion that effectually taught  
 such exalted Holiness and Piety; and, by seeing the good Works  
 which distinguished the Lives of Christ’s true Disciples, were per-  
 suaded to give their Names to him, to imitate those good Works, and  
 thereby glorify also their Father in Heaven.

These were the Days of the Triumph of Christianity, victorious  
 over Pagan Impiety and Superstition, as much by the Purity of the  
 Lives of its Professors, as by the Truth and Excellency of its Doc-  
 trines. They were indeed *the Lights of the World*, and by the  
 Brightness of their Example dispelled the gross Darkness, with which  
 it then was covered. This Consideration well deserves to employ

our most frequent and serious Attention, in order to shew us the powerful Effects of true Religion, when zealously and conscientiously practised, and to excite us to a vigorous and steady Imitation of those Virtues which were the Glory of the first Ages, and ought to be the Glory of all. Certain it is, that we of this Age want something of this Nature to revive our Zeal, to reinforce the Practice of many Christian Graces and Virtues, and to make us *abound in the Work of the Lord*. For it is undeniable, that if we were weighed in the Balance with the primitive Christians, we should, in most Graces and Virtues, be found greatly wanting. How this comes to pass, and why we do not practise those Rules with that Punctuality and Zeal, with which They did, seeing the Duty, the Motives, the Obligations, remain the same; why, I say, we do not persevere in that Religion now with that Ardour and Affection when we may do it with Safety and Security, which They maintained in Persecutions, in Perils, in Distresses of every Kind, neither the Time allotted to these Discourses, nor the Regard due to the Occasion of this Solemnity, will permit me to enquire; though perhaps it might not be so difficult as shameful to discover.

But there is one Particular, in which many of the present Generation so notoriously transgress the Duty of glorifying their God and Saviour, that it ought not to be passed over, and which, by the powerful Influence of Example, is of so pernicious and fatal a Tendency towards destroying the very Being of Christianity, that the Guilt and Danger of it should, upon every Occasion, be exposed.

There are some who believe the Gospel, and yet are ashamed and afraid to profess that Belief publicly, who, though they are inwardly convinced of the Truth of its Doctrines, and the Justice and Excellency,

lency of its Precepts, yet want the Courage to declare, on necessary Occasions, their firm Persuasion of the One, and openly to profess their Resolution to conform their Lives and Actions to the Other; and are guilty of all this wretched Inconsistency, and mean Prevarication, for Fear of incurring, though unjustly, the dreadful Imputation of Bigotry, or Hypocrisy, Enthusiasm, or Superstition.

But what can be imagined more unreasonable and foolish, more base and dishonourable, than this Conduct? What?—Because some Men wear a false Form of Godliness, shall I cast off or dissemble its real Power? Because some are indeed Hypocrites, shall I therefore endeavour to appear an Infidel?—Or because others worship God with a superstitious Fear, and in a Way or Manner which he has not commanded, or perhaps forbidden, must I, for that Reason, not worship him at all? Because they shew a servile Fear, shall I not pay him a filial Obedience? Because their disordered Imaginations represent him as an arbitrary Tyrant, shall I not reverence him as my most gracious Sovereign, my most bountiful Benefactor?—Or if a pretended or real Zeal for his Word and Ordinances should induce either hypocritical or enthusiastic Men on every trivial and vulgar Occasion to surfeit our Language, and cloy our Ears, with the frequent Misapplication of Christ's Word, must we therefore be *ashamed of the Gospel*, or afraid to name the Name of Christ? Must we disclaim the Sense, because they stun us with the Sound of Religion?—In a Word, If they are mad, must we be therefore profane? Or if some Men have surfeited the World by an ostentatious Display of good Qualities which they have not, are we therefore to be Hypocrites in Vice, and put on the Mask of Irreligion to conceal the real Purity of our inward Affections?—Of all Kinds of Rebellion against God, surely this is the weakest, and the most contemptible, to dread Disgrace for that which must be the Source of immortal Honour

and



and Glory, and, in order to avoid a momentary Shame, plunge ourselves into everlasting Infamy. For whatever such double Dealers between God and Man may think to the contrary, and tho' sometimes, when they know their Company, and believe their Honour and Reputation not to be endangered by the Discovery, they may venture to own themselves Christians, yet they will derive little Advantage from such a Confession. For in that Day when all other Titles and Denominations of Honour shall be no more, and the Name of Christian shall be the only Distinction, that will stand us in any Stead to make good our Pretensions to, they will then be reminded of the dreadful Sentence, which their Judge has already denounced against them in these Words; *Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven.—But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.* Matt. xii. 30.

Guard therefore your Hearts, I beseech you, my Brethren, against this fashionable but fatal Concealment of the Light which is in you; nor ever suffer yourselves to be drawn by false Shame, and vitious Modesty, to stand more in Awe of the unjust Censures of Man than the just Judgments of God. No: Let it rather be your constant Study *to provide for honest Things not only in the Sight of the Lord, but in the Sight of Men.* 2 Cor. viii. 21.—Among whom even the Wicked and Profane themselves are not always proof against a steady and uniform Example of Piety and Virtue, especially when adorned and softened by being placed in the mild and amiable Lights of Patience, Humility, and Meekness. *But if still ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you: On their Part he is evil-spoken of, but on your Part he is glorified.* 1 Pet. iv. 14.

There is however one Virtue still, so lovely in its own Nature, and of so good Report among Men, and indeed so essential and inseparable a Part of Humanity itself, that it is not in the Power of the wittiest Scornor, or most invenomed Infidel, to make Mankind ashamed of its Practice.

Need I to this Assembly say, that I mean that best of good Works, that most excellent Gift of Charity, the very Bond of Peace, and of all Christian Virtue?

Against our manifold and indispensable Obligations to this Duty in general, no Objection can be made.—About the Manner of discharging one very considerable Part of it, *viz.* Bounty to the Poor, Doubts and Scruples may and do arise even in the Interpretation of Scripture itself.

For Instance: In the Exercise of this Virtue our Lord in another Part of this excellent Sermon on the Mount commands his Disciples, to be modest and secret, *not to let their Left Hand know what their Right Hand does.* A Command, which may at first seem to contradict the Rule laid down in my Text, and to prohibit all public Charities. But if we consider either the Nature of the Thing, or the Words themselves, we shall soon perceive, that it is not the Action, but the selfish and vain-glorious Motive, which our Saviour there condemns. Public and private Charities (as well as Prayers) have each of them their proper Use and Season, and may, nay must both of them be practised by us; for both are enjoined by our Lord.—By our private Bounty we may be better able to assure ourselves of the Purity and Sincerity of our Intention to approve ourselves thereby to God rather than to Man. And for this, *He who seeth in secret will in his due Time reward us openly.*—On these Occasions,  
tho'

tho' the Hand remain unseen and unknown, yet the Bounty may descend upon our poor distressed Brethren like the refreshing Dews, that fall unobserved upon the tender Herb in the Silence and Secrecy of Night.—On other Occasions, where the Concurrence of many is necessary to answer the Greatness of the Exigency, we may by our public Contributions, and the Influence of our Example, remind others of their Duty, and animate them to the Performance of it. Our Light thus shining in open Acts of Beneficence may not only be seen but felt by the Rich as well as the Poor, and may kindle in the coldest and most insensible Hearts a noble and useful Emulation.—Nor is this Argument, which is drawn from the Necessity of exciting others by our Example, neglected by St. *Paul* himself, who, in order to raise an Emulation between them and the *Macedonians*, thus addresses the *Corinthians*: *Your Zeal hath provoked very many.—For the Administration of this Service [public Contributions to the Poor] not only supplieth the Want of the Saints, but is abundant also by many Thanksgivings to God. Whiles by the Experiment of this Ministration they glorify God for your professed Subjection unto the Gospel, and for your liberal Distribution unto them, and unto all Men. 2 Cor. Chap. ix. Ver. 2. 12. 13.*

This Observation naturally brings me to recommend to you the happy Opportunity, which this charitable Assembly presents, of putting this admirable Virtue in Practice, and of glorifying in the most eminent Manner your Father which is in Heaven, by relieving with your united Endeavours one of the greatest Distresses, that your Brethren can suffer upon Earth.

For among these surely may justly be reckoned Poverty aggravated by Sickness, laborious Poverty disabled by Accidents from procuring its ordinary Subsistence, the Rewards of honest Industry. Now

when such Objects excite our just Compassion, what Method can be found so easy and effectual for their Relief, as these public Infirmaries? In which the Care and Neatness, the Cleanness and Regularity of the Diet, the Commodiousness of the Lodging, the Goodness and almost incredible Cheapness of the Medicines, the Diligence of the Nurses, and the Skill and Integrity of the Physicians and Surgeons, these undeniable Advantages considered, together with the contrary Inconveniences, Neglects, Difficulties, and Expences, that, alas! almost unavoidably attend every other Means employed for their Relief either by private Persons at their separate Homes, or by Parishes in a common Workhouse, are such convincing Arguments for our preferring them before all others, and are now so fully confirmed by the Practice and Experience of most Parts of the Kingdom, that it may suffice barely to have mentioned them.

In the small Number of Years in which this charitable Institution, for the Promotion of which we are now assembled, has been formed by you, how many pitiable Objects have been rescued by it from Despair and Ruin?—Many a chearful happy Family, seized with Terror and Dismay by some violent Sickness, or sudden Accident, threatening the Loss of the Life or Limbs of their Parents and Supporters, has hourly expected to be numbered with the Fatherless and the Widows: When behold! how soon by the Tenderness, Skill, and Care, with which they have been received and treated in this House of Mercy, have they been restored in Health and Vigour to the longing Sight of their Wives and Children, and, with them, every earthly Blessing that their unambitious Hearts could desire?

But this Advantage of giving Relief to the Sick and Lame, great as it is, this Infirmary possesses only in common with many other Hospitals in the Kingdom. There is another which is almost peculiar to  
it.

it. It not only preserves, but may be said in some measure to produce Life: It not only restores Health to the Sick, and Limbs to the Lame, but assists the tender Infant struggling into Life; and though it cannot prevent, yet it alleviates the Pangs of the agonizing Parent, whose helpless Offspring might otherways find an untimely Grave in the Womb that bears it. And surely if there be a Distress and Danger incident to human Nature that deserves peculiar Compassion, it is this. And if there ever was a Time when the Fruit of the Womb, the Children of the sober, married, and industrious Poor, demanded the paternal Care and Protection of the Community, it is now: When its Numbers have been greatly lessened by the Ravages of a long and wasting War, and when Thousands still fall besides us, and Ten thousands at our Right-hand, by that pestilential Spirit, whose fatal Effects have not only alarmed the Fears, but seem to perplex the Skill and Wisdom of the whole Legislature to prevent them.

God grant, that the numerous Difficulties attending their Endeavours may not so effectually baffle their united Power, as to leave the Evil still subsisting, and the Alleviation of it to Charity only!

But, God be praised, degenerate as we are in other respects, we are not yet deprived of the Support and Assistance of that excellent Virtue. Tho' many of the other Virtues, for which this Nation was once so highly renowned, and by the Influence of which it has so greatly prospered, have either wholly left it, or their Footsteps are rarely to be traced amongst us, luxurious, wanton, licentious, giddy, and profane as we are, the guardian Angel of Charity has not yet relinquished his Charge; He seems more and more divinely determined, in proportion to the Increase of Vice and Misery, to suspend at least, if not prevent our Ruin, by inspiring the Minds of many amongst

amongst us with the wisest Schemes of Beneficence that ever did Honour to any Community antient or modern, generously providing every Expedient that can be devised for the Relief of Poverty, Sicknes, and Distresses of every Kind from the Womb to the Grave.

May the sweet Incense of these your pious Offerings be wafted to Heaven by the Prayers and Thanksgivings of the grateful Objects of your Bounty, and, ascending unto the Throne of Grace, call down from thence upon you and yours the richest Blessings that God can give, or Man receive! May they soften your Toils, sweeten your Cares, alleviate your Pains, and purify your Pleasures, and procure each of you a Portion of that continual Feast, a good, a self-approving Conscience!

But faint and languid is every thing that we can say to recommend and describe this divine Virtue, and its transcendent Rewards!

Hear therefore the Direction of God himself by the Mouth of his evangelical Prophet: *Deal thy Bread to the Hungry, and bring the Poor that are cast out to thy House; when thou seest the Naked, cover him, and hide not thyself from thine own Flesh: Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: And thy Righteousness shall go before thee, the Glory of the Lord shall be thy Rere-ward. If thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul, then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-day.* (Is. lviii. Ver. 7. 8. 10.)

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*An Account of the MIDDLESEX-HOSPITAL, for the Reception of Sick and Lame, and for Lying-in Married Women, in Windmill-Street, Tottenham Court Road.*

**T**HE happy Effects arising from the several Hospitals, erected about these two great Cities, for the Reception of diseased Poor, will sufficiently justify the Institution of This.

Nature and Religion patronize every Instance of Distress; but they most powerfully befriend that deepest of all Distresses, Sickness in Poverty. Sickness itself will excite Compassion, tho' alleviated by every Comfort and Advantage of Wealth. How much stronger a Sympathy then must arise at the Sight or Idea of Sickness embitter'd by Poverty! Or, considered in another View, how affecting is the Condition of Poverty disabled by Sickness! This Affliction, extreme as it is, is known to be very frequent. Most Men are inclined, but few, very few in Comparison, have the Power to relieve it. Public Contributions, therefore, seemed the most likely Means to effect what the private Bounty of Individuals could not: This gave Rise, in the present charitable Age, to Infirmaries; and the Continuance and Increase of the voluntary Subscriptions, by which they are supported, are the strongest Argument that they have answered their End. But as there are some populous Parts of the Town, which, on Account of their Distance, and the Number of their Poor, receive little Benefit from these noble Designs, it is hoped, that the Situation of this Hospital, and its more extensive Use in providing for the

Distresses.

Distresses of poor married Women with Child, will recommend it to the Assistance and Contribution of those whom Humanity or Religion inspire with Benevolence.

This Hospital consists of two convenient Houses adjoining to each other, in an airy Situation. It was first instituted in *August*, 1745, for the Relief of Sick and Lame; and in *July* 1747, an additional Provision was made for the Reception of Lying-in Married Women.

The Qualification of a Governor of this Charity is an annual Subscription of Three Guineas: Which *also* intitles the Subscriber to recommend, and have in the House, at one Time, either one Sick or Lame Patient, and one Lying-in Woman, and Out-Patients. A Subscription of Five Guineas *per Annum* intitles the Subscriber to recommend one Sick or Lame In-Patient, Out-Patients, and one Lying-in Woman. A Subscription of Thirty Guineas at one Payment, constitutes the Subscriber a Governor for Life, with the last mentioned Privilege. Contributions of lesser Sums than Three Guineas *per Annum*, are thankfully received, and intitle the Contributors to recommend one Sick or Lame In-Patient, and one Out-Patient at the same time.

A Committee of the Governors (appointed Quarterly) meet at the Hospital every *Tuesday*, at Ten of the Clock, to receive and discharge Patients; and to transact the other necessary Business of the House, where every Governor, tho' not of the Committee, has a Right to be present, and his Attendance is received as a Favour. A Report of their Proceedings is made to the General Court held every Quarter, where the Resolutions of this Committee are approved or rejected.

The Physicians visit the Patients every *Tuesday*, *Thursday*, and *Saturday*, and on intermediate Days, when particular Cases require it. The Surgeons attend every Day.

Patients are admitted on a Letter of Recommendation from a Governor or Contributor, who may recommend In-Patients, and have  
Out-



Out-Patients upon the Books, according to the Regulations above-mentioned. And when In-Patients are recommended, and there is not Room in the House to receive them, they are put on the List to be admitted on the first Vacancy, and in the mean time are prescribed for as Out-Patients. No Security is required for Burial. All Accidents are admitted without Recommendation. *Tuesday* being the Day appointed for the Admission of Patients, they are expected to be at the Hospital, with their Recommendations, at Ten of the Clock. The Physicians and Surgeons meet every *Saturday*, at Twelve of the Clock, at the Hospital, where they give Advice *gratis* to all such diseased Poor who shall come, tho' unrecommended, and require it.

The Beds appointed for the Reception of Lying-in Women, are on a separate Floor from the Wards used for Sick and Lame. And that Ladies may conveniently visit the Lying-in Patients without being incommoded with the Sick and Lame, there are distinct Stair-Cases leading to the separate Wards; the *Lying-in* Ward having no Communication with those of the Sick and Lame. Married Women only are admitted (in the last Month of their Pregnancy) after they have been examined by the Weekly-Board, and on their producing an Affidavit, made before a Justice of the Peace, of the Time and Place of their Marriage, and of the Settlement of the Husband, with the Manner the said Settlement was obtained, whether by Birth, Servitude, or otherwise. And that this useful Branch of the Charity, the *Midwifery* Ward, may be made every way beneficial, and not liable to any Objection, no Pupils will be admitted; the Whole being under the Direction of Dr. *William Douglas*, Physician, and Man-Midwife.

The Hospital (in order the more to extend the Benefit of the Charity) having increased the Number of the Beds in the *Lying-in* Ward, no Woman whatsoever who has been able to prove her Marriage,  
and

and her Husband's Settlement, so as to avoid Burthening the Parish wherein the Hospital stands, has been refused Admittance.

The Number of the Beds at present are Forty,

{	For	Sick and Lame, In-Patients	15
		Lying-in Married Women	15
		Accidents	4
		Servants	6
		40	

The Servants of the House, are forbid to take any Gratuity of the Patients, or their Friends, on any Pretence whatsoever, on Pain of Expulsion.

And that the Patients may not be destitute of any necessary Comfort in their Affliction, a Clergyman of the Church of *England*, the Revd. Mr. *John Peter Stebelin*, has undertaken the Kind and Charitable Office of attending the Hospital as Chaplain; by whom also the Children born there, are baptized before their Discharge.

The *Patients* of this *Hospital* are attended, without Fee or Reward, by the following *Gentlemen*.

PHYSICIANS,

Dr. *William Douglas*,  
Dr. *Charles Morton*.

SURGEONS,

Mr. *John Villeneau*,  
*Pennel Hawkins*, Esq; Surgeon  
to His Royal Highness the  
Prince of *Wales*,  
Mr. *William Young*.

Such Persons who are inclined to favour this Charitable Design, are desired to send their Subscriptions, with their Names and Places  
of

of Abode, to the Weekly Committee at the Hospital, on *Tuesdays* in the Forenoon, or to Mr. *John Horne*, Treasurer in *Market-Street*, near *Newport-Market*, where proper Receipts will be given.

*Subscriptions* and *Benefactions* are likewise taken in at Messrs. *Honywood* and *Fuller*, Bankers in *Birchin-Lane*; and at Mr. *Gislingham Cooper's*, Banker in the *Strand*.

Those who are disposed to be Benefactors, by their last *Will*, have the following Form of a Legacy recommended to them,

Item, **I** Give and bequeath unto A. B. and C. D. the Sum of  
upon Trust, and to the Intent, that they  
or one of them, do pay the same to the Treasurer or Treasurers, for  
the Time being, of a Society, who now call themselves the Governors  
of the Middlesex Hospital for the Reception of Sick and Lame, and  
Lying-in Married Women; which said Sum of  
I desire may be applied towards carrying on the Charitable Designs of  
the said Society.

The Success this Charity has met with, hath encouraged the Governors to open a Subscription for Building an House for the Reception of the numerous *Poor, Sick and Lame*, as well as for *Lying-in Married Women*; for which Purpose 300*l.* and upwards hath been lately subscribed: And as the Charity is able to relieve a much greater Number of Poor, if accommodated with a larger Edifice, which they have well-grounded Expectations to obtain, the Governors, in hopes this laudable Design will continue to meet with the Favour and Countenance of the Public, have opened Books for the Reception of the generous Subscriptions of the Benevolent at the above-mentioned Messieurs *Honywood* and *Fuller*, and Mr. *Cooper*, Bankers, at Mr. *John Horne's* the Treasurer, and at the weekly Committee every *Tuesday* in the Forenoon, at the Hospital in *Windmill-street, Tottenham Court Road*.

*An Account of the Patients, admitted from the first Institution of this Hospital in August, 1745. to the 30th of April, 1750.*

Sick and	{ In-Patients	505		
Lame	{ Out-Patients	1686	Lying-in Women admitted	132
		<u>2191</u>		
<i>Sick and Lame Patients, admitted from the 30th of April, 1750. to the 30th of April, 1751.</i>			<i>Admitted from the 30th of April, 1750. to the 30th of April, 1751.</i>	
	In-Patients, 156.			112
Cured	— — —	138	Delivered, whereof one	
Discharged for Irregularity		6	had Twins	89
Incurable	— — —	3	Discharged for Irregularity	2
Died	— — —	9	Never came in	9
		<u>156</u>	In the House not delivered	4
			To come in when they	
			think proper	8
				<u>112</u>
	Out-Patients, 773.			
Whereof have returned				
Thanks, as cured	}	593		
Of such who have not re-				
turned Thanks, tho'	}	177		
most of them known to				
be cured				
Incurable		<u>3</u>		
		773		

T O T A L A D M I T T E D.

Sick and	{ In-Patients	661	Lying-in Women admit-	
Lame	{ Out-Patients	2459	ted as above	244
		<u>3120</u>	Delivered, whereof Four had	
			Twins	201
			Discharged for Irregularity	6
			In the House not delivered	4
			Never came in	9
			To come in when they think	
			proper	8
			Delivered in the Hospital after	
			the 30th of April, 1750.	
			received by the Board before	16
			that time	
				<u>244</u>
			Children born	205

*N. B.* In the above Number are included 101 Persons this Year taken into the Hospital, becoming Objects of the Charity by great Accidents, all of them without any Recommendations.

*An Abstract of the Accompt of this Hospital from the 30th of April, 1750. to the 30th of April, 1751.*

RECEIPTS, *viz.*

Balance of the last Accompt	} 95	4	11 <sup>1</sup> / <sub>4</sub>
Received in Subscriptions	} 487	17	0

BENEFACTIONS, *viz.*

From a Person unknown, by the Hands of Sir <i>Kenrick Clayton</i>	} 50	0	0
<i>Lady Betty Germaine</i>	10	10	0
Legacy left by the Will of Mr. <i>John Caine</i>	} 9	0	0
Collected at St. <i>Anne's Church, Westminster, 25th April, 1751.</i>	} 12	6	6
Collected at Dinner Poor's Box	57	4	0
	1	11	11 <sup>3</sup> / <sub>4</sub>

£. 723 14 5

PAYMENTS, *viz.*

Housekeeping, Washing, &c.	} 253	17	6 <sup>1</sup> / <sub>2</sub>
Drugs and Medicines	55	10	0
House Rent & Taxes	34	2	0
Wages and Gratuities to the Secretary, Apothecary, Matron, Messenger, Nurses, menial Servants, &c.	} 76	17	0
Household Furniture and Linen	} 68	6	2
Books, Stationary Ware, and Printing	} 21	17	5 <sup>1</sup> / <sub>2</sub>
Workmens Bills for Repairs	} 7	1	6
Burying the Dead	6	0	0
Balance in Hand	200	2	9
	<hr/>		
	£.	723	14 5

N. B. All Debts paid to *Lady-Day* last.

A

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O F T H E

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T O T H E

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*Note,* Those Gentlemen in the above List marked thus \*\*\* are perpetual Governors; Those marked thus \*\* are annual Governors of Five Guineas and upwards. Those marked thus \* are annual Governors of Three Guineas each, and are thereby intitled to recommend *Sick and Lame Patients,* and *Lying-in Women,* according to the Regulation in the Account of the Hospital preceding this List.

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